

CONCERNING  
The SUM or SUBSTANCE  
OF OUR  
RELIGION,  
Who are called  
QUAKERS.

And the Exercises and Travels of our Spirits  
therein.

**T**His is the Sum or Substance of our Religion, to wit, to  
feel and discern the two Seeds: the Seed of Enmity, the  
Seed of Love; the Seed of the Flesh, the Seed of the  
Spirit; the Seed of *Hagar*, the Seed of *Sarah*; the Seed  
of the Egyptian womb, the holy Seed of *Israel*: and to feel the  
Judgments of God administred to the one of these, till it be  
brought into bondage and death; and the other raised up in the  
Love and Mercy of the Lord to live in us, and our Souls gathered  
into it, to live to God in it.

Now when the Light of Gods holy Spirit breaketh in upon man,  
and his quickning vertue is felt; then life enters into that which was  
slain, and there is a desire begotten in the heart to travel out of the  
Egyptian state, into the good Land; that the Soul which came from  
God, might return back again to him (out of the sinfull, wan-  
dring, miserable, lost estate) and might live and walk with him, in  
the purity, vertue and power of his own Life and Spirit.

But then the other birth strives for its life, and *Pharaoh* (the King  
of *Egypt*) takes part with his Egyptians against *Israel*; and there is  
no help to the poor soul, but as God pour out his Judgments upon  
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Thomas Street his book

that hard nature and spirit in man, which is of the Birth of the Flesh, and receives the influences and strength of its father, which harden it against the true Seed. And now what a condition is this poor Soul in! The Light of Gods Spirit giveth it the sense of its state, and the quicknings of Life make it sensible of its bondage, there are also some desires and longings after deliverance: but this doth but provoke the Enemy, and the Soul being yet in his territories, and under his power, he dealeth the more hardly with it, increasing its burdens and oppressions daily. And O the out-cry of the Soul in this state! how is its spirit pained, anguished and vexed within it, so that it could almost many times chuse rather to lie still in *Egypt* then undergo the heavy burdens, oppressions, fears and dangers, that it daily meets with in this state.

Yet there is a Secret hope, springing up in the heart from the true Seed, which often encourageth it to trust him, and wait upon him who hath visited, in his pure ministration of Judgment. For this is felt many times (as the Soul is made truly sensible by the Lord) that the Judgment is not to the Seed, not to *Israel*; but to *Pharaoh* and his *Egyptians*: and by every stroke of Gods Wrath upon them, the Seed is eased, and its deliverance working out.

And so at last when the Judgment is finished in the Land of *Egypt*, the strength of *Pharaoh* and his *Egyptians* broken, their first-born slain, out comes *Israel*, out of the Dark Land, out of the House of Bondage, to travel towards its resting place: Then the Paschal Lamb is known and fed on; yea, it is because of the Blood of the Lamb, sprinkled upon the Door-posts, that *Israel* is passed over and saved, in the day of *Egypt*s visitation, O who can read this truly, that hath not felt and been a living Witness thereof!

But now, when the seed is come out of *Egypt*, there is not the end, but rather the beginning of its Travels. *Pharaoh* and his *Egyptians* (with their Horses and Chariots) may pursue again and even overtake; and there may seem no way of escape or help to the Soul, but only to stand still, hope in the Lord and wait to see his Salvation. Then shall the Sea be divided, which stopped *Israels* course, and *Pharaoh* with his *Egyptians* (the Enemies of the Soul in this appearance of dreadfull oppressing power) be destroyed and seen no more.

Yet in the Wilderness in the passage through the entanglements

to the holy Land, there are many Straits, trials and sore Enemies to be met with, who will strive by open force and also with enchantments to betray *Israel*: yea there is a part yet unbrought down, yet unwrought out, at which they will be striving to enter the mind. And as *Israel* forgets his God, walking out of his Counsel, hearkning to that which his ear should be shut against, and so joyning to the contrary Seed; the Plagues, the Judgments, the Indignation and Wo will be felt by him, and many Carcasses may fall there. So that there may be a great outcry in the heart, *Who can stand before this holy Lord God? shall we be consuming with dying?* yes, there is somewhat must be consumed with dying. Yea, if a man came so far, as to witness dominion and victory over his Souls Enemies, the evil Seed brought into death in him, & a possession and inheritance in the pure rest of Life: yet if that part be not kept in the death, if there be not a praying and watching to the Preserver of *Israel* (in the pure fear and humility) the Enemy will be sowing to the Flesh again; he will be getting some of his corrupt Seeds into the heart again (if the Soul do but sleep and become negligent) and so corruption will take root again, and the contrary Birth grow up again, and the Foxes break into the Vineyard and spoil the tender grapes.

So that this is our Religion, to witness the two Seeds, with the Power of the Lord bringing down the one, and bringing up the other: and then to witness and experience daily the same Power, keeping the one in Death and the other in Life, by the holy ministration of Gods pure living Covenant. And so, to know God in this Covenant (in this Covenant which lives, gives Life and keeps in Life) and to walk with God and worship and serve him therein, even in his Son, in the Light of his Son, in the Life of his Son, in the vertue and ability which flows from his Son into our Spirits, This is our Religion, which the Lord our God in his tender mercy hath bestowed upon us: And indeed we find this to be a pure, living and undefiled Religion before God, daily witnessing his acceptance of it in and through his Son, whose Name is here known and confessed, worshipped and honoured, according to the very heart of the Father.

This may be further illustrated, and perhaps made more manifest to some, by a Scripture or two.

*The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other, saith the Apostle, Gal. 5. 17.*

Here are the two Seeds (the Seed of the Serpent, the Seed of the woman) whose striving and fight is in man, when God awakens the Soul, the one whereof hath a nature, a desire or lust contrary to the other. Now as the one of these prevails in any heart; so the other goes down. As the one gains Life and Power: so the other is brought into Death and Captivity. So that this is it every one is to wait for, after they once come to the sensible knowledge and experience of these two, to feel the Flesh brought down, the lusts of it denied, the Judgments of the Lord administered to it; that to the other may come up to live, thrive and prevail in the Soul, and so the Soul witness Salvation and Redemption under its shadow. Thus *Sion is Redeemed with Judgment, and her Converts with Righteousness*, Isa. 1. 27. What is *Sion*? Is it not the holy hill of God, whereon his Son is set King to reign, whereon the holy City is to be built, and God to be worshipped in Spirit: what condition is *Sion* in, when God visits her to redeem her? Is she not laid wast, desolate, lying in the dust: (as *Psal. 102. 13, 14.*) Well: how will God redeem her? *Zion shall be redeemed with Judgment, and her Converts with Righteousness.* By bringing Judgments upon that which keeps her under, upon her Enemies, the contrary Seed, God redeems her: and by bringing forth Righteousness (the righteous Life and Spirit of his own Son) in those whose minds are turned to her, whose faces are set *Sion*-ward, thus God redeems her Converts. Yes, yes; it is truly felt and witnessed, The living Righteousness of Christ, revealed in the heart and having power there, sets free from all the unrighteousness which was there before. And then, when the unrighteous one is cast out, and the righteous one revealed, and the Soul united to him and receives vertue and power from him; then he becomes a Servant of righteousness, and doth not commit sin, but doth righteousness: *and he that doth righteousness is righteous, even as he is righteous*, 1 Joh. 3. 7. For how can it be otherwise, when the righteous Life is revealed and brought up into dominion in him? How can the same righteous Spirit and Life (revealed in the members, as was in the head) but live and act after the same manner in the members, as it did in the head? (O that men were turned so that, which would give them the certain knowledge and

and sensible experience of this!) Now this is exceeding comfortable and precious to them that are in the true travel towards it: much more to them that enjoy it.

This is the sum of all, even to know and experience what is to be brought down into death, and kept in death, what to be brought up out of the grave, to live to God and reign in his dominion, and what to be kept in subjection and obedience to him who is to reign. Now to experience it thus done in the heart; the Flesh brought down, the Seed of Life raised, and the Soul subject to the pure heavenly Power, whose right it is to reign in the heart in and by the Seed, this is a blessed state indeed. For here the work is done: here the Throne of God is exalted, and his King reigns in righteousness and peace, and all his Enemies are under his feet; and this Soul, this true *Israelite*, this redeemed one may wear the white Robe, and serve God in righteousness and holiness without fear of his Enemies (keeping in and to the Covenant, which ministers Life and Power abundantly) all the dayes of his life. For that was to be the outward state of the outward *Israel*, keeping to God in the outward Covenant: and it is to be the inward state of the inward *Israel*, keeping to God in the inward Covenant, which is a pure Covenant of Life and Peace, of all inward and spiritual blessings and mercies in Christ, wherewith the Souls are blessed that are obedient to God, and walk humbly with him in this Covenant. And I beseech you to consider (O tender people, who are grieved because of sin and corruption in your hearts, and would fain witness victory and dominion over it, in the Name and Strength of the Lord Jesus Christ) Whom did that Prophecie of *Zachary* (*Luke* 1. 71, 72, 74, 75.) concern? What was that holy Covenant? who were to be so redeemed? who were the *Israel* that was to inherit this promise? All the Promises are yea and amen in Christ to the *Israel* of God. Why should not the *Israel* of God hope to enjoy this? even so to be acquainted with Gods holy Spirit and to wait upon him, that they may witness it granted to them, that they being delivered out of the hands of their Enemies, might serve him without fear, in holiness and righteousness before him (whose eyes are piercing, and can behold no iniquity) all the dayes of their lives? Surely they who witness that promise (mentioned *Isa.* 35.8) fulfilled to them, cannot fall short of this. And truly, the Children

of the new Covenant can never come throughly to live to God, till they witness the inward circumcision of the heart, so as to love the Lord with all the heart and soul, *Deut. 30. 6*. Now, when it is so, the Devil or Lust can find no place of entrance : and how then should they be able to sow their Seed and bring forth sin ? Out of the evil heart proceeds all evil : but out of that heart which is throughly circumcised, to love the Lord God wholly, evil cannot proceed. If Lust be not conceived, it cannot bring forth Sin : and where the womb, which conceived it, is kept dry and barren, it cannot conceive again. And is not this the Promise of the Gospel, that the womb, which was once barren, shall be very fruitfull and bear abundantly ; but the other grow feeble, and be able to bear no more ? O that people had experience of Gods power, and did believe therein ! what should stand in the way of it ? It was *Israels* sin of old, when they looked at their enemies, and saw their footing and strength in the Land which God had promised to *Abrahams* Seed for an Inheritance, they could not believe that they could be overcome. O take heed of the same unbelief now.

*Concerning Christ, coming to the Father by him, receiving him, walking in him (not in the oldness of the letter, but in the newness of the Spirit) and concerning reading the Scriptures aright.*

*I am the Way, the Truth and the Life : no man cometh unto the Father but by me, saith Christ, Job. 14. 6.*

**M**AN in the corrupt, degenerate estate, is fallen from God, hath lost his Image (the holy, heavenly Image of the Father of Spirits) is driven out from his presence, dwells in the Land of darkness and confusion, under the Government of the Prince of the power of the Air, who rules in and hath power over all the Children of Disobedience.

Now this should be mans work, even to return to the Father : to come back, out of the prodigal lost state, to the Fathers house ; where there is sufficiency and fulness of true Bread and Water of Life, to satisfy every hungry and thirsty Soul.

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The Way whereby a man must come, the Truth wherein he must be renewed, the Life wherewith a man must be quickened, is Christ, the Son of the living God: and he must know him as the Son of the living God, and feel him revealed in him and received by him, and so walk in him the Way, in him the Truth, in him the Life, if ever he come to the Father. He must not rest in the description of things; but feel and know, receive and walk in the *thing*, which by the Spirit of the Lord hath been often formerly and is still described, in what words and by what means the Spirit pleaseth. But to receive all the descriptions of him that were formerly given forth, or all the descriptions that are now given forth, that will not do: but the soul that will live by him, must receive him and feel the ingrafting into him, the holy Root, the living Word of Gods eternal Power, and must feel this Word ingrafted into his heart, so that there be a real becoming one in nature and spirit with him. And then he is truly in the Vine, in the Olive-tree, and partakes of the vertue and sap thereof, he abiding therein and walking in the Spirit, Life and Power thereof.

Now here a man walks not; nor cannot walk in the oldness of the Letter; but in the newness of the Spirit only. *Paul*, notwithstanding all his knowledge of the Scriptures, walked but in the oldness of the Letter, before Christ was revealed in him. And those in the Apostles dayes, who had got the form of godliness, but turned from and denied the power, they walked but in the oldness of the Letter: Yea, the Church of *Sardis* (for the most part) and the Church of *Laodicea*, who had received the right order and ordinances, and the true descriptions of things, and thought they were full and rich and wanted nothing, they walked but according to the oldness of the Letter, and not in the newness and power of the Spirit of Life. But alas, how far are many (who pretend to Christ in this day) from this state! who never came so far as to walk in the oldness of the Letter, from a true understanding thereof; but have only learned and continued to walk in the oldness of their own apprehensions and conceivings upon the Letter.

Can these, in this state, possibly understand Truth, or know the inward spiritual, precious appearances thereof, either in their own hearts or others? Surely no. Why so? Why this is the reason; because the measure the appearances of Truth (either in themselves

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or others) by their own old apprehensions and conceivings upon Scriptures concerning Truth, which is not the proper measure of it. Now all such are yet in darkness, let them pretend what they will, and grow never so high in knowledg, exercises and experiences after this manner: and so the best, zealous and most knowing of them in this state, are but blind leaders of the blind, and (thus going on) shall most certainly fall into the Ditch of perdition. O that men could feel that which makes rightly sensible, and might lay it to heart! For no man can confess Christ (how then can he receive him and walk in him?) but by the holy Spirit.

And he that knoweth not the Spirit rightly, knoweth not Christ rightly: and he that doth not know him rightly, doth not confess him rightly: and none can know him rightly, but by the revelation of the Father inwardly. The mystery must be opened within, or there is no true knowing. The mystery of deceit is discovered within; and the mystery of Life is discovered within also. And though the heart of man (in the unregenerate estate) is deceitfull above all things, and desperately wicked, and no man of himself can search or know it: yet that is not the state of the true *Israelites* whom God hath cleansed, and taught to deny themselves daily; but they have boldness before that God who hath searched them, and removed from them the iniquities which he found therein. Yes, whoever witnesseth Christ revealed within, shall find him revealed within for this very end, to destroy the works of the Devil there: and he is a powerfull Saviour of the Soul from sin, and a powerfull Destroyer of the works of the Devil within.

Now concerning reading the Scriptures, mind this. It is said of the *Jews*, that when they read *Moses* (or in reading the old Testament) the vail was upon their heart, which vail is done away in Christ, 2 Cor. 3. 14, 15. O consider seriously, is the vail done away from thee? Dost thou read the Scriptures with the unveiled eye? dost thou read in the Anointing, in Christs Spirit, in the pure heavenly Wisdom of the divine Birth? It was promised of old, that God would take away the face of the covering cast over all people, and the vail spread over all Nations. Dost thou witness this Promise fulfilled to thee? Dost thou know the difference between reading the Scriptures with the vail on thee, and with the vail off? Are the Scriptures opened and unlocked to thee by the Key of *David*,



so that thou readest and understandest them in the Light and Demonstration of Gods holy Spirit ; or is thy own understanding and will at work of it self, in searching into the Scriptures ? If the wrong birth, the wrong wisdom, the wrong understanding be at work ; it can gather but that which will seed and strengthen it self : and if thou beest not in Christ, and dost not read in Christ, the vail is not taken away from thee : (for the vail is only done away in him : ) but thou readest and walkest in the oldneis of thy apprehensions upon the Letter, and not in the newness of the Spirit ; and so knowest neither the Scriptures nor the Power of God, what ever thou professest to men, or dreamest concerning thy self. For it is no other indeed : Thy knowledge, thy apprehensions, thy faith, thy hope, thy peace, thy joy (being out of the compass of the pure living Truth, in which the Substance, the vertue, the kernel of all is comprised and comprehended for ever) are but as so many dreams.

O that men that are any whit tender, and have any sincere desires in them towards the Lord, could read that one Scripture (*Psalm 43. 3, 4.*) sensibly and experimentally. *Send out thy Light and thy Truth ; let them lead me, let them bring me unto thy holy Hill and to thy Tabernacles.* (what did not David know how to go to the Hill and Tabernacles of God, without a particular sending forth of Light and Truth from God to lead him thither ? ) Then may men go unto the Altar of God, unto God their exceeding joy, and witness his Hill and House their dwelling-place, when God by his Light and Truth, send forth from him into them, leads them thither.

The Scriptures are words, whose chief end, drift and service is, to bring men to the Word from which the Scriptures came. And when men are there ; then they are in the Life of the Scriptures, and witness the fulfilling of the Scriptures, even the executing of the righteous judgments of God upon that spirit, mind and nature in them, which is contrary to his image ; and the fulfilling of the Promises and sure Mercies, which belong to Christ the Seed, and to them who are gathered into, and abide in Christ the Seed. Here's the Covenant, the new Covenant. That which is said, or those things which are said concerning the Covenant in the Scriptures, are but descriptions of the new Covenant:

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but Christ within, the Hope of glory, the Spirit within, the Fear within, the Power of Life within, breaking down and reigning over the power of sin and death (so that the Lord is served in the dominion and power of his own Life, in righteousness and holiness before him, out of the fear of sin and death, all the dayes of our lives; so that captivity can lead captive nor break the Soules peace no more, nay not so much as make afraid those, that keep their Habitation on Gods holy Mountain) Here is the Covenant indeed: the strength and vertue whereof is witnessed in the Soul, as the Soul feels the power of Life revealed in it, and is made subject by the power to Christ who reigns in righteousness, love, mercy and peace, in the hearts of those whom he redeems out of the earthly nature and spirit, up to the Mind and Spirit of his Father. And here the Psalms, Hymns and spiritual Songs, the pure Songs, (the Song of *Moses*, the Song of the Lamb) are sung to the Father of Spirits, to the Redeemer of *Israel*, which never were sung, nor can be sung in any part of *Babylon*: but all those Songs are but Dreams of the night, which will be turned into howling and bitter lamentation, when the Whore (that which hath whored from God, and is not in the Wisdom of his Spirit, what ever she may pretend) is stripped, and the nakedness of her Profession and Religion (with all her Duties and Ordinances, as she calls them) made manifest.

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*Concerning the Gospel Ministration.*

**I**F the Gospel be not a Ministration of Words or Letter; but of Spirit, Life and Power; and if it was the intent of God, that men should not stick in Words or Testimonies concerning the thing, but come to the thing it self, and live in the Sons Life and Power, and feel the Son living in them: Then they are greatly mistaken, who think to gather a Rule to themselves out of the Testimonies and Declarations of things in the Scriptures, and do not wait upon the Lord to receive the Spirit it self to become their Rule, Guide and Way. For these are all, one. The Truth is the Way. The Truth, which lives and abides in the heart (where it is received and entertained) is the Way: the Rule

is the Guide. For God is *one*. There are many names, but the thing is *one*. The Life, the Power, the Wisdom in the Father, Son and Spirit, is *all one*: yea they themselves are *one*, perfectly *one*, not at all divided or separated; but where the Father is, the Son is; and where the Son is, the Spirit is; and where the Spirit is, there is both the Father and the Son, who tabernacle in man in the day of the Gospel. And where these are, *there* that is which is to be preferred before all words, which was afore them, and is in Nature, Spirit and Glory above them. He that hath the Son, hath Life, even the Life Eternal, which the words testifie of. He that hath the Son, hath him which is true: and he that is in the Son, is in him that is true; and abiding there, cannot be deceived: but he that is not there, is deceived, let him apprehend and gather out of the Scriptures what he can. O how is God glorified, and how is Redemption and real Salvation of the Soul witnessed in this dispised Dispensation of Truth, which God hath held forth in these latter dayes! Blessed be the Name of the Lord, who hath hid this pure Dispensation of Life from the eye of the prudent, worldly wise part in every man, revealing it only to the basish simplicity which is of his Son, and which lives in him and by him.

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*Concerning Christs being manifested without, and his being also manifested within, and how both are owned by them that know the Truth.*

**I**T is objected against us, who are called *Quakers*, That we deny Christ (and look not to be saved by him) as he was manifested without us, but look only to be saved by a Christ in us. To which this is in my heart to answer to such as singly desire satisfaction therein.

We do indeed expect to be saved (yea and not only so, but do already in our several measures witness Salvation) by the revelation and operation of the Life of Christ within us; yet not without relation to what he did without us. For all that he did in that Body of Flesh, was of the Father, and had its place and service in the Will and according to the Counsel of the Father. But the knowledg and belief of that, since the dayes of the Apostles, hath been very

much held in the unrighteousness, and in the separation from the inward work of the Power and Life of Christ in the heart: which, as so held, cannot save any. But whoever feels the Light and Life of Christ revealed in him, and comes into union with God there-through; he feels the work of Regeneration, of Sanctification, of Justification, of Life and Redemption; and so comes to reap benefit inwardly, and to partake of the blessed fruits of all that Christ did outwardly. Yea, he that is thus one with Christ in the Spirit, cannot exclude himself, nor is excluded by God from the advantage of any thing, nor every thing Christ did in that Body of Flesh.

This indeed is the main thing, to witness Salvation wrought out in the heart: to witness the eternal Power and Arm of the Lord, laying hold on the Soul to save it; and not only laying hold on it to save it, but to witness the working out and the effecting of the Salvation, as really in the Substance, as *Israel* of old did in the shadow. For as they witnessed *Moses* and *Joshua* outwardly: so the true *Israelite* (the inward *Israelite*, the spiritual *Israelite*) is to witness that which is the Substance of these, even the Son of God revealed inwardly. Now they were not saved outwardly by a bare outward believing, that *Moses* and *Joshua* were sent of God to save them: but by following them, in faith and obedience to what from God they required. So to the inward *Israel* Christ is given for a Leader and Commander, who appears to the distressed, embondaged Soul in *Egypt*, brings out of *Egypt*, and so leads on towards the good Land and into it. Now, as the Soul follows; as the Soul believes in his Appearances, and obeys his voice in the holy pure Covenant of Life; so he works out the Redemption thereof. But as unbelief and disobedience gets up, and the heart is hardened at any time against his Voice and Counsel, and the ear open to the temptations of the Enemy; the Redemption thereby goes backward, and the distress and captivity returns again. This is witnessed, known and experienced by every true Traveller towards *Sion*. therefore the main thing requisite, is to abide in the sense of the Redeemers Power, as also in waiting for his motions and appearances, and in the Faith and Obedience thereof. For sin gathers strength and is brought forth, by letting in and giving way to the motions thereof: and so also Holiness and Righteousness is brought forth and getteth ground in the mind; by hearkening and giving up

up to the stirrings and movings of Gods holy Spirit. Therefore it is of great necessity to every true Traveller, to come to a right understanding and distinguishing of these : and then that the heart be kept with all diligence, because out of it are the issues both of life and death. And most happy is he, who knows the issues of death stopped, and the issues of Life opened, and whose spirit is naked and open before the Lord, for Life to spring up in him and issue forth through him at its pleasure. O it is a precious state to witness Captivity let Captive by Life, and the power of Life reigning over it. And truly, there is as real deliverance witnessed inwardly, by those that wait upon the Lord and are faithfull to the leadings of his holy Spirit, as ever there was by the *Jews* outwardly, in their faithfull following *Moses* and *Josua* : and Christ is as truly an Healer of his People, in this ministration of Life to them by his holy Spirit, as ever he was an Healer of Persons outwardly in the dayes of his Flesh. That (with the other Miracles which he wrought then) was but a shadow of what he would work and perform inwardly in the day of his Spirit and holy Power : and shall he or can he (to those that faithfully wait upon him) fall short in the one, of what he shadowed out in the other ? Nay surely, it was the intent of his heart, and he will not fail to perform it, to save to the very utmost all that come to God by him and abide in his holy, pure, righteous, living Covenant. Here is the skill of Christianity, to abide in him : and here the living Vertue and pure Power is felt, which overcometh all, but nothing can overcome it ; but Victory, Dominion, Glory, Majesty and Power is sung unto him, who is King of Saints, who reigns in righteousness, and who establisheth Peace and Truth within his Borders.

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*A few words concerning the Principle of Truth, what it is, how it may be discerned, and how it may be purchased and possessed.*

**Q**uest. 1. *What is the Principle of Truth ?*  
*Ans.* It is the Light which reproveth and makes sin manifest.

felt. *Whatsoever doth make manifest is Light: Wherefore he saith, Awake thou that sleepest, arise from the dead, &c.* Ephes. 5. 13, 14. There is no other way of awaking out of sleep and arising from the dead, but by the Light which makes sin manifest. And O how precious is that Light!

*Quest. 2. How may the Principle of Truth be discerned?*

*Ans.* By its piercing, quickning nature, which discovereth it felt in its appearances and operations. For it appears and works, not like mans reason, or like motions of his mind which he takes into his understanding part: but it appears and works livingly, powerfully and effectually in the heart.

Mans reason is corrupt, dark, impure, since the fall; and in the hand and under the power of the wicked one. Its nature is to hide and cover sin, not to discover it. Now the Light of the Law, which discovers sin, ariseth not hence. Who can bring the clean, pure Light of the Law, out of the unclean, impure reason of man? The Light indeed may shine in the Darkness: but it is no part of it, but of another nature and descent. It is from Gods Spirit, and given to man in his love unto him, to lead him out of his dark wayes and spirit, into the pure Spirit and Way of Holiness. For the Light which discovers sin, is all holy and pure, like the Fountain from whence it comes. Now a man that is acquainted both with reason and with this Light, he can distinguish the nature and operations of both. For there is a great difference between Truth held in the reasoning part, and Truth held in its own Principle. It is very powerfull in the one: it effecteth little in the other. In the pure quicknings of Life this distinction is perceived and also held. Therefore our advice is to all men, to retire from all mortality, that they may come to feel the Spring of Life in themselves (and something springing therefrom into them to quicken them) and to wait to have their understandings opened and kept open by that; that so they may receive, retain, and not again lose the capacity of understanding the things of Gods Kingdom.

*Quest. 3. How may this Principle (or Pearl) be purchased and possessed?*

*Ans.* By dying to a mans own wisdom and will. There is not another way. For the Light is wholly contrary to man, as he



he stands in the alienation from God. It crosseth his spirit, his thoughts, his desires, his knowledge, his reason, his understanding; even all that is of himself. He must therefore consult with none of these, but prefer the little, pure Demonstration of the Light of Christs Spirit above all these, and stand in the parting with and loss of them all for ever. O this is an hard saying, who can bear it? Surely none but those that are taught and learn of the Father, can thus come to give up to and follow the Light of the Son.

*The Law of the Lord is perfect, converting (or restoring) the Soul (Psal. 19. 7.)* What Law was this, or what Law is this? Was it the Law of works in the hand of *Moses*? or is it the Law of Faith in the hand of Christ? Doth not Christ enlighten every man that cometh into the World? Would not God have all men to be saved? and doth he not give to all, a proportion of the true Light whereby they may be saved? And is it not the property of this Light to convert to God? Can any man receive this and be united to this, and it not change his nature? so that he must needs have a new nature, and from that new nature do that naturally, which the *Jews* by all their endeavours without this, could never do.

Can any thing convert fallen man to God, but Christ? hath anything power to convert to God, but his pure Law of Life? Can Christ and his Light be separated? Can any man receive his Light and be united thereto, and not receive him? O that mens hearts and understandings were opened by the Spirit and Power of the Lord! For this is a direct riddle to all men, who have not Gods Heifer to Plow with, to understand it by. And so for want of a true understanding, it is despised and rejected among the Builders, but with us it is elect and precious, chosen of God, and precious in the eye of our Souls.

Now this doth not exclude or make void any thing, that Christ did in his Body of Flesh here on Earth, or that he doth in Heaven for us: but this brings unto a Right, and into a Possession and Enjoyment of his Purchase. For all that are in the Darkness, and walk in the Darkness, have nothing to do with Christ in truth and reality, what ever they may profess, and what hopes soever they may feed themselves with: but all that are



are in any measure of his Light, and walk therein; they are so far of him; and have a right to and share in all that he did in and from the same Light and Spirit.

And this I dare positively hold forth as a standing Truth, which hath been sealed unto me by constant experience; That no man can fall in with and obey the Light wherewith he is enlightened, but he must deny himself, and take up a cross to his own wisdom and will, which Cross is the Cross of Christ, which is the Power of God to the Salvation of the Soul. And he that takes it up daily and waits upon the Lord therein, shall witness the Power of the Lord Jesus Christ to the redemption of his Soul; yea then he shall be able in true understanding to say, This is Light indeed, Life indeed, Power indeed. That powerfull Arm which hath saved me from Sin, and breaks the Snares, Devices and Strength of the Enemy before me (delivering me daily when none else can, and when my own strength and wisdom is as nothing) I cannot but call Christ, the living Power and Wisdom of God revealed in me, who will not give his glory to another. For he is the Lord God of pure Power and Life for evermore; and beside him there is no such Saviour. Yea, blessed be the Name of the Lord for ever, the dayes of mourning after Salvation are over with many, and the dayes of reaping and enjoying Salvation are come, which shall endure with the Israel of God for evermore, Amen

Isaac Pennington.

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THE END.

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